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EXPOSITION

OF THE

Athanasian Creed.

BRITISH MUSEUM

A

SHORT AND SIMPLE

EXPOSITION

OF THE

Athanasius, Saint &c

ATHANASIAN CREED,

TENDING TO REMOVE

THE USUAL PREJUDICES AGAINST IT.

BY

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ATTEMPT

TO

RENDER THE DAILY READING

OF THE

PSALMS

MORE INTELLIGIBLE TO THE UNLEARNED.

with

A Paraphrase

selected from the best commentators,

and

ILLUSTRATED

WITH OCCASIONAL NOTES.

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THE following pages were written ſome years ſince, partly to ſatisfy the writer's own mind, and partly to eaſe the ſcruples of a friend. Some partial friends, having accidentally ſeen them, were pleaſed to think, that the ſimplicity of the explanation might be of more general uſe, and not wholly unworthy of the public eye.

THE INTRODUCTION.

IN this age of free inquiry, when the myſteries of religion are pried into with a curious eye, and when the pride of human reaſon will not permit its votaries to believe even the revealed word of God, unleſs it be exactly ſuited to their crude and imperfect conceptions; it is the leſs ſurpriſing that the Athanaſian Creed ſhould meet with much oppoſition and objection. The various Diſſenters from the Church of England, however they may differ from each other in points of faith, are almoſt univerſally agreed in oppoſing this Creed. The common objections againſt it, both from them and others, are grounded upon what are called the *damnatory clauſes:* nor is this all; for even the doctrine of the Trinity itſelf, though ſo clearly deducible from Scrip-

ture, is frequently called in queſtion by thoſe, who affect a ſuperior degree of wiſdom and knowledge. But, ſurely, it is impoſſible to read the Goſpel of St. John with an unprejudiced attention, and not be convinced of the myſterious exiſtence of the ever-bleſſed Trinity.

It is true, that the notion of a Trinity in Unity, or of three perſons in the Godhead, is beyond the reach of our finite underſtandings; *ſuch knowledge is too wonderful and excellent for us, we cannot attain unto it.* But can we comprehend how the Divine Preſence fills every part of ſpace? How the power of God created, and his Providence ſuperintends, the vaſt ſtructure of the Univerſe and all things contained in it? Nay, can we conceive how we ourſelves, or the meaneſt inſects upon earth, are formed, animated, and ſuſtained in life? Can we explain the wonderful union of our ſouls and bodies, and that intimate connection between them, ſo that whatever affects the one has an effect alſo upon the other? If we muſt plead ignorance in theſe and a thouſand other points, ſurely it would be but common modeſty to humble our minds to the belief of the ſcriptural

tural doctrine of the Trinity, though we cannot accurately define the nature of it.

With reſpect to the Athanaſian Creed, it muſt be allowed, that it is not unfrequently objected to by ſome of the members of our Church, who conſtantly attend her ſervices, and who, while they join in the repetition of this Creed, ſecretly wiſh, that it did not make a part of the Common-Prayer Book. Poſſibly, the ſervice of the Church would receive no material injury, if it were entirely omitted; and as far as ſuch an omiſſion relieved the ſcruples of tender conſciences, it might on that account be deſirable.

But as the caſe now ſtands, it is injoined by authority to be read publicly ſeveral times in the year; and therefore it is of importance to conſider, whether the ſeveral clauſes of it are ſo exceptionable as they are ſometimes apprehended to be. By allowing them a candid and impartial interpretation, free from any bigotted attachment to the Creed, on one hand, and without any undue prejudice againſt it, on the other, it will perhaps appear, that nothing is advanced in this Creed but what may be fully

proved, or at leaſt be fairly inferred, from Scripture.

It is by no means the intention of theſe few pages, to enter into any controverſy concerning the doctrine of the Trinity, or the abſolute neceſſity of retaining the Athanaſian Creed: ſuch diſputes ſeldom convince either party, and on points far beyond our comprehenſion, it is a good maxim, *not to be wiſe above that which is written.*

It always ſtruck the writer, that the clauſes moſt objected to in the Creed, when taken in connection with what precedes and follows them, were capable of a clear and ſimple interpretation, and were conformable to the general tenour of the Scriptures. He has therefore ſubjoined to each verſe of the Creed a ſhort and plain paraphraſe, expreſſive, he conceives, of the genuine ſenſe of it, and confirmed by ſuch paſſages of Scripture as moſt readily occurred; without preſuming to ſuppoſe, that many, equally appoſite, might not be produced for the ſame purpoſe. Such parts of this Creed as are merely illuſtrative, and are clearly to be deduced from the general doctrine do not ſeem

to

to require, nor indeed to admit, many particular proofs.

It may be proper to add, that no particular author has been followed or conſulted in this illuſtration; ſo that the faults to be found in it muſt be charged upon the writer only: whoever is deſirous of ſeeing the ſubject fully and ably diſcuſſed, muſt conſult the works of Rotheram.

THE

CREED

OF

Saint ATHANASIUS.

WHOSOEVER will be ſaved, before all things it is neceſſary that he hold the catholick faith.

Whoever is deſirous of obtaining that eternal ſalvation, which is the hope, and will be the reward, of every ſincere Chriſtian; it is neceſſary, in the firſt place, that he profeſs and hold faſt that univerſal faith in the Divine Being, his attributes and revealed will, which is the diſtinguiſhing mark of a true believer in Chriſt.

JOHN vi. 47.——He that believeth on me hath everlaſting life.

Heb. xi. 6.——Without faith it is impoſſible to pleaſe God——

Rom. x. 10. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

Heb. X. 39.—— We are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

Which faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly.

And it is of the utmoſt importance to preſerve this faith pure and uncorrupted; ſince either the want of faith, or the extreme corruption of it, will ſubject us to the doom of eternal puniſhment.

And the catholick faith is this, that we worſhip one God in Trinity, and Trinity in Unity.

Now a very eſſential part of that catholick or univerſal faith, which is required of every Chriſtian, is this; that we acknowledge and adore one God in three perſons, and three perſons in that one God.

Mark xvi. 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.

2. Theſſ. ii. 12. That they all might be damned, who believed not the truth——

Eph. iv. 5. One Lord, one faith——

2. Pet. ii. 1. But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

1. Cor. viii. 4.——There is none other God but one.

Gen. i. 26. And God ſaid, let us make man in our image.

Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

1. John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one.

Neither confounding the perſons, nor dividing the ſubſtance.

As far as our limited faculties will permit, we muſt endeavour not to confound the three perſons of the Trinity, nor yet to divide the eſſence of the Deity, ſo as to make three diſtinct Gods.

For there is one perſon of the Father, another of the Son, and another of the Holy Ghoſt.

For God the Father, God the Son, and God the Holy Ghoſt are to be conſidered as three diſtinct perſons in the Trinity.

John xiv. 16. I will pray the Father, and he ſhall give you another Comforter——

Mark xii. 29.——The Lord our God is one Lord.

2. Cor. xiii. 14. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all.

Eph. ii. 18. For through Him we both have an acceſs by one Spirit unto the Father.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt, is all one; the glory equal, the majeſty co-eternal.

But theſe three perſons, the Father, the Son, and the Holy Ghoſt, have all one and the ſame Divinity, the ſame equal degree of glory, the ſame eternal majeſty.

Such as the Father is, ſuch is the Son, and ſuch is the Holy Ghoſt.

The Father, the Son, and the Holy Ghoſt, have all the ſame Godhead.

Mark xii. 32.——For there is one God, and there is none other but He.

Heb. i. 3. Who being the brightneſs of his glory and the expreſs image of his perſon, and upholding all things by the word of his power——

Col. ii. 9.——In Him dwelleth all the fulneſs of the Godhead bodily.

John xvi. 15. All things that the Father hath, are mine——

Acts v. 3, 4.——Why hath Satan filled thine heart to lie to the Holy Ghoſt?——Thou haſt not lied unto men, but unto God.

1. Cor. ii. 11.——Even ſo the things of God knoweth no man, but the Spirit of God.

Heb. i. 1. God——ſpake in time paſt unto the prophets.

2. Pet. i. 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt.

The Father uncreate, the Son uncreate, and the Holy Ghoſt uncreate.

They are all three equally uncreated Beings.

The Father incomprehenſible, the Son incomprehenſible, the Holy Ghoſt incomprehenſible.

They are all three of ſo divine and exalted a nature, as to be equally above all human comprehenſion.

Gen. i. 1. In the beginning God created the heaven and the earth*.

John viii. 58.——Before Abraham was, I am.

Col. i. 16.——All things were created by Him.

Gen. i. 2. The Spirit of God moved upon the face of the waters†.

Job xi. 7. Canſt thou by ſearching find out God?——

Matt. xi. 27.——No man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son——

John iii. 8.——So is every one that is born of the Spirit.

* It is a remark of ſome importance, that, throughout the whole account of the creation, Moſes does not uſe the word *Jehovah*, *God*, in the ſingular number, but *Elohim*, *Gods*, in the plural.——† As the univerſe was created by the Divine Power, it may be inferred, that the Deity Himſelf exiſted prior to all creation.

The Father eternal, the Son eternal, and the Holy Ghoſt eternal.

They are all three equally of an eternal and infinite duration.

And yet they are not three eternals, but one eternal.

Nevertheleſs, they all three conſtitute only one Deity.

So alſo there are not three incomprehenſibles, nor three uncreated; but one uncreated, and one incomprehenſible.

In like manner, when we ſpeak of their being each of them ſeparately incomprehenſible and uncreated, we ſtill bear in mind the Unity of the Godhead; though human language and human ideas muſt fall ſhort on ſo ſublime and myſterious a ſubject.

Pſalm xc. 2.——Thou art God from everlaſting, and world without end.

John i. 2. The ſame was in the beginning with God.

—— xvii. 24.——Thou lovedſt me before the foundation of the world.

Heb. i. 8. But unto the Son he ſaith, thy throne, O God, is for ever and ever——

Col. i. 17. He is before all things, and by him all things conſiſt.

1. Cor. xii. 6. It is the ſame God which worketh all in all.

Heb. ix. 14.——Through the eternal Spirit——

So likewiſe the Father is Almighty, the Son Almighty, and the Holy Ghoſt Almighty.

Thus, too, the attribute of Omnipotence belongs to all the three perſons of the Godhead.

And yet they are not three Almighties, but one Almighty.

Nevertheleſs, they all together make but one Almighty Being.

Rev. xix. 6.——The Lord God omnipotent reigneth.

Rev. i. 8. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

John vi. 40.——I will raiſe him up at the laſt day.

—— xvi. 13.——He will ſhew you things to come.

1. Cor. xii. 11. All theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

So the Father is God, the Son is God, and the Holy Ghoſt is God.

So likewiſe each of the three perſons is individually God.

And yet they are not three Gods, but one God.

Notwithſtanding, they all together make but one God.

Rom. xv. 6.——Glorify God, even the Father of our Lord Jeſus Chriſt.

1. Cor. viii. 4.——There is none other God but one.

John i. 1.——The Word was God.

Matt. ix. 6.——The Son of man hath power on earth to forgive ſins——

Luke v. 21.——Who can forgive ſins but God alone?

Rom. ix. 5.——Chriſt, who is over all, God bleſſed for ever*——

Acts vii. 59.——Lord Jeſus, receive my Spirit.

——ix. 34. Jeſus Chriſt maketh thee whole——

Matt. xii. 31.——Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.

Luke i. 35.——The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

1. Cor. xii. 6. And there are diverſities of operations, but it is the ſame God which worketh all in all.

* It is well known, that the omiſſion of 1. John v. 7. in ſome MSS. and ancient verſions, has occaſioned its authenticity to be called in queſtion, though, at the ſame time, the proofs of its being ſpurious are by no means concluſive. But admitting ſome doubts with reſpect to that celebrated verſe, it is worthy of remark, that no various readings of importance are to be found in any of the MSS. of John i. 1. and Rom. ix. 5. which ſo ſtrongly prove the Divinity of Chriſt.

So likewiſe the Father is Lord, the Son Lord, and the Holy Ghoſt Lord.

So alſo each of the three perſons is individually Lord.

And yet not three Lords, but one Lord.

But all of them together conſtitute only one Lord.

For like as we are compelled by the Chriſtian verity to acknowledge every perſon by himſelf to be God and Lord;

For as the truth of the Chriſtian religion obliges us to confeſs, that each of the three perſons in the Trinity is ſeparately and individually God and Lord;

So are we forbidden by the Catholick religion, to ſay, there be three Gods, or three Lords.

So does it alſo forbid our ſaying, that there are three Gods, or three Lords.

Matt. xi. 25.——I thank thee, O Father, Lord of heaven and earth——

Phil. ii. 11.——Every tongue ſhould confeſs, that Jeſus Chriſt is Lord——

Acts v. 9.——Ye have agreed together to tempt the Spirit of the Lord——

Eph. iv. 5. One Lord, one faith——

This has been proved before.

The Father is made of none, neither created, nor begotten.

The Father is ſelf-exiſtent, and does not owe his being to any preceding cauſe.

The Son is of the Father alone, not made, nor created, but begotten.

The Son, though God himſelf, muſt in ſome ſort be ſaid to be of the Father, and of Him only; but his exiſtence bears no reſemblance to that of any creature; He is ſpoken of in Scripture as the only-begotten of God, a term implying the cloſeſt connection and equality with God.

The Holy Ghoſt is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

The Holy Ghoſt does not owe his exiſtence to any mode of creation, nor is he begotten, like the Son; but he proceeds from the Father and the Son, in a wonderful and inconceivable manner.

Iſai. xliv. 6.——I am the firſt, and I am the laſt, and beſides me there is no God.

—— 24.——I am the Lord that maketh all things.

John i. 14.——We beheld his glory, the glory as of the only begotten of the Father——

—— 18.——The only begotten Son, which is in the boſom of the Father.

—— xiv. 11. Believe me that I am in the Father, and the Father in me.

Heb. i. 5.——Thou art my Son, this day have I begotten thee——

John xiv. 26.——The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name——

—— xvi. 7.——If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

—— xx. 22.——He breathed on them, and ſaith unto them, receive ye the Holy Ghoſt.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghoſt, not three Holy Ghoſts.

So, then, it plainly appears, that there are not in the Godhead three Fathers, three Sons, nor three Holy Ghoſts; but one Father, one Son, and one Holy Ghoſt.

And in this Trinity none is afore, or after other; none is greater, or leſs than another.

And in this Trinity of perſons, neither of them has any precedence over the other, either in point of duration or ſuperiority.

But the whole three perſons are co-eternal together and co-equal.

But they have all three the ſame eternity and equality.

So that in all things, as is aforeſaid, the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

Wherefore, as was ſaid before, we muſt acknowledge and adore one God in three perſons, and three perſons in one God.

Eph. iv. 6. One God and Father of all——

John iii. 16.——God ſo loved the world, that he gave his only begotten Son——

1. Cor. xii. 4.——There are diverſities of gifts, but the ſame Spirit.

John xvi. 13. Howbeit, when He the Spirit of truth is come, He will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come.

——— 14. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

——— 15. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

—— xvii. 5. And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was*.

* Theſe paſſages, if cloſely attended to, ſeem clearly to point out the diſtinct perſonality and equality of power in the three perſons of the Trinity, as well as their concurrence and harmony in the divine diſpenſations towards mankind.

He therefore that will be ſaved, muſt thus think of the Trinity.

Whoſoever, therefore, is deſirous of obtaining eternal ſalvation, he muſt form his faith and his practice by the revealed will of God: and in particular, he muſt endeavour to impreſs upon his mind ſuch juſt ideas of the Holy Trinity, as are warranted by Scripture; namely, as of one God in three perſons, and three perſons in one God.

Furthermore, it is neceſſary to everlaſting ſalvation, that he alſo believe rightly the incarnation of our Lord Jeſus Chriſt.

Another object of faith, which is eſſentially neceſſary to eternal ſalvation, is a firm belief in the manifeſtation of our Lord Jeſus Chriſt in the fleſh.

If the exiſtence of three perſons in the Godhead be a doctrine proved from Scripture, and the Scripture be allowed to be the revealed word of God, this conſequence muſt follow, that the belief of ſuch a doctrine is *neceſſary to Salvation.*

Matt. i. 23. Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which being interpreted, is, God with us.

John i. 14. And the Word was made fleſh, and dwelt among us——

For the right faith is, that we believe, and confeſs, that our Lord Jeſus Chriſt, the Son of God, is God and Man.

For, in order to obtain a right faith in this myſterious doctrine, we muſt firmly believe and openly profeſs, that our Lord Jeſus Chriſt, though he be the Son of God, is compounded of a divine and human nature.

God, of the ſubſtance of the Father, begotten before the worlds; and Man, of the ſubſtance of his Mother, born in the world.

We muſt believe, that he is God, of the ſame ſubſtance as the Father, and exiſting before the univerſe; and we muſt alſo believe, that he is Man, of the ſame ſubſtance as his Virgin-mother, and born as other human creatures are.

Perfect God, and perfect Man, of a reaſonable ſoul and human fleſh ſubſiſting.

That, notwithſtanding his compound nature, He continues completely God; and is alſo completely Man, conſiſting of a rational ſoul and a human body of fleſh.

Rom. ix. 5.——Chriſt, who is over all, God bleſſed for ever.

—— x. 9.——If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhall believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

1. Tim. ii. 5.——One mediator between God and men, the man Chriſt Jeſus.

John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

—— xvii. 24.——Thou lovedſt me before the foundation of the world.

Gal. iv. 4.——When the fullneſs of the time was come, God ſent forth his Son, made of a woman——

Phil. ii. 6. Who being in the form of God, thought it not robbery to be equal with God:

———— 7.——But was made in the likeneſs of men.

John xx. 28. And Thomas anſwered and ſaid unto him, My Lord, and my God.

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

With reſpect to his divine nature, He is equal to God the Father; but inferior to Him, with reſpect to his human nature.

Who, although he be God and Man, yet he is not two, but one Chriſt.

Although he is compounded both of the divine and human natures, yet he is altogether only one Chriſt, or anointed Saviour.

One, not by converſion of the Godhead into fleſh, but by taking of the Manhood into God.

And this union of the two natures is not effected by abſorbing the divine nature, or by converting it into the human, but by the acceſſion of the human nature to the divine.

John x. 30. I and my Father are one.

——— 38.——That ye may know and believe that the Father is in me, and I in Him.

—— xiv. 28.——My Father is greater than I.

Acts xx. 28.——The church of God, which he hath purchaſed with his own blood.

1. Tim. ii. 5.——There is one God, and one mediator between God and men, the man Chriſt Jeſus.

——— iii. 16.——Great is the myſtery of Godlineſs; God was manifeſt in the fleſh——

Heb. ii. 14. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame.

——— 16. For verily he took not on him the nature of angels, but he took on him the ſeed of Abraham.

One altogether, not by confuſion of ſubſtance, but by unity of perſon.

So that the two natures, taken together, make one individual perſon, without any confuſion or mixture of the divine and human ſubſtance.

For as the reaſonable ſoul and fleſh is one man, ſo God and Man is one Chriſt.

For the union of the divine and human natures in Chriſt may be illuſtrated by the union of the rational ſoul and the body in man: and the nature of both theſe unions is ſo myſterious and inconceivable, that we can form almoſt as clear ideas of the one as of the other.

Who ſuffered for our ſalvation, deſcended into hell, roſe again the third day from the dead.

We muſt alſo firmly believe, that Jeſus Chriſt ſubmitted to the death of the croſs, to redeem us from the puniſhment due to our ſins; that when he died, his ſoul was conveyed to the place allotted to departed ſpirits; and that, on the third day after his death, he roſe again from the dead.

Luke xxiv. 46.——Thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.

1. Cor. xv. 3.——Chriſt died for our ſins according to the Scriptures.

Acts. ii. 31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty, from whence he ſhall come to judge the quick and the dead.

After forty days continuance upon earth, he aſcended viſibly into heaven, where he will remain in full majeſty and power, till he ſhall once more deſcend at the day of general judgement.

At whoſe coming all men ſhall riſe again with their bodies, and ſhall give account for their own works.

At which great day there ſhall be a general reſurrection of all mankind, who ſhall riſe again with the ſame bodies in which they lived, and ſhall give a ſtrict account of their lives.

And they that have done good, ſhall go into life everlaſting; and they that have done evil, into everlaſting fire.

And they, who have lived good lives, in obedience to God's laws, ſhall be rewarded with eternal life: but they, who have lived wicked lives, and have not repented of their evil deeds, ſhall be puniſhed with eternal fire.

Acts i. 9.——While they beheld, he was taken up, and a cloud received him out of their ſight.

Eph. i. 20.——He raiſed him from the dead, and ſet him at his own right hand in the heavenly places.

2. Tim. iv. 1.——The Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing.

Rom. viii. 11.——He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies——

—— xiv. 12. So then, every one of us ſhall give account of himſelf to God.

2. Cor. v. 10. For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, whether it be good or bad.

John v. 28.——The hour is coming, in the which all that are in the graves ſhall hear his voice,

———29. And ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

This is the Catholick faith, which except a man believe faithfully, he cannot be ſaved.

This, then, is the catholick or univerſal faith concerning the three perſons in the Holy Trinity, which, as far as it is warranted by Scripture, every man, who deſires to obtain eternal ſalvation, muſt faithfully believe.

7 AP 66

FINIS.

Gal. i. 8.——Though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed.

Jude 3.——That ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints.

7 AP 66